

Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



The Marred Vessels

IT'S ALL IN THE POINT OF VIEW

THE BRIDGE OF TIME

LIFE—AND LIVING

MEDITATIONS ON THE WORD

QUESTIONS AND ANSWERS

THE BIBLE

Megiddo Message

Vol. 46, No. 17 August 22, 1959

Kenneth E. Flowerday, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

• PUBLISHED every two weeks by the Megiddo Mission Church, 481 Thurston Rd., Rochester 19, N. Y.

• SUBSCRIPTION RATES: One year, \$1.00; six months, 50 cents. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address.

Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

Instructive Booklets

In addition to the MESSAGE you should by all means read the following booklets. Each booklet is a complete subject of itself. The Bible is made understandable and interesting to study.

**HISTORY OF THE MEGIDDO MISSION
THE COMING OF JESUS AND ELIJAH
WHAT MUST WE DO TO BE SAVED?**

**THE KINGDOM OF GOD
THE GREAT APOSTASY
AFTER DEATH, WHAT?
HELL AND THE DEVIL
SPIRITUAL CREATION
THE HOLY SPIRIT
THE SABBATH
TRINITY**

Single copies20
History40
Complete set \$2.25

Your Opportunity to Help

Place a one year's subscription to the MEGIDDO MESSAGE in the hands of ...

- Your loved relatives
- Your friends— (Protestant, Catholic, Jew or Infidel)
- Your local Public Library
- Your Sunday School
- Your College or School Library

.....

A Booklet for These Times

**The Coming of Jesus and Elijah
and the
Great Battle of Armageddon**

Have you read the booklet on this vital subject?

- It reveals Biblical evidence concerning the second coming of Jesus and the establishment of His Kingdom.
- It shows conclusively that Elijah the prophet is to appear as the forerunner of Jesus.
- It contrasts his mission with that of John the Baptist.
- It reveals the great moral reformation that will follow his appearing.
- This booklet describes concisely the Battle of Armageddon, its outcome, and the peace that shall follow.

Send for your copy today.

64 pages, size 6 by 9 inches. Price 20 cents.

This same edition is available in pocket size, set in smaller type. Get these copies to send to your friends.

One dozen copies50
Single copies10

This booklet, *The Coming of Jesus and Elijah and the Great Battle of Armageddon* has recently been translated into the Polish language.

Price each20
Price per dozen \$2.00

.....

Subscribers, please send in names of your friends, who may be interested in reading this publication, for free sample copies. No obligation on your part or theirs.

LETTERS

Grateful for Light

Dear Friends,

I am ever so grateful to you for the truth and light that you have opened up to me.

Farley, Iowa

Mrs. L. F.

Good News—Man's Only Hope

Dear Brother,

I shall be very grateful if you can make immediate order to the Printing Department to send us ten copies of the MESSAGE of the good news of our expected Kingdom, the only hope of mankind.

We are in the field calling women, children and men of good will to the Mountain of the Lord's House to share with us the blessing of Jehovah God through our Savior Jesus, and to live above the world's moral corruption that we may one day enjoy life eternal.

Abraka, West Africa

C. L. O. E.

Help for Spiritual Growth

My Dear Mission Friends:

I do not know what I would do without the MESSAGE.

There are so many helpful subjects explained for our spiritual growth. It is indeed our daily bread.

New York, N. Y.

M. P.

Good Reading

Dear Friends,

We are surely thankful for the day that we came across an issue of the MEGIDDO MESSAGE several years ago and subscribed for it.

We surely get a lot of good reading—every word of it.

Cedar Rapids, Iowa

Mrs. V.

The Great Question

Dear Brother:

The great question is, "For what are we seeking?" Are we searching for a way by which we can fill our lives with a happiness, a peace and a joy that shall ever increase and never diminish? To do this, we must unite all our forces in one direction, that of seeking the will of God with all our mind, might and strength, for only by so doing, shall we ever obtain something eternal.

All greatness and glory lie in the reach of all of us, whether rich or poor, great or small, for has He not promised, "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations," and, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever?"

Elgin, Oregon

J. G.

The Marred Vessels

THERE IS indeed a sweet rest for all the faithful; not only those in this age but for all the faithful ones who have lived upon the earth. And we have the best assurance that this rest will come, yes, surely come to the faithful. In order for us to live a life that will be acceptable in the Day of Judgment, we have to have faith; and faith cometh by hearing the Word of God. Now we have a great many things to increase our faith which partially makes up for what they in former ages had in manifestation. The Lord said, I tell you these things beforehand; "I have told you before it come to pass, that, when it is come to pass, ye might believe" John 14: 29.

In our Scripture lesson, Jeremiah, chapter 18, the Prophet declares, "The vessel that he made of clay was marred in the hand of the potter" so He made it over again. The Prophet is foretelling that during salvation's day, these vessels that were made of clay will be marred; and why are they marred? They mar themselves. It is because we will walk after the imagination of our own evil heart.

Concerning Predestination

One segment of the religious world is inclined to the viewpoint that God predestinates men or women to be saved or lost, irrespective of personal choice or effort. They base their belief on such passages as Romans 9: 18—24 which read as follows: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

In the ninth chapter of Romans, the Apostle was making a case to show why the Lord had turned from the Jews to the Gentiles, as the chief material out of which to make vessels to inherit His everlasting kingdom. At face reading, this text seems to say that God, as the Great Potter, is making or forming vessels, good or bad, according to His own liking. Hence, we are predestined to be what we ultimately shall be, and we cannot help ourselves. If this be true, then our destiny is not in our own hands. If this is God's plan, then we do not reap as we sow. Sowing to the flesh may bring destruction, or again, it may be the prelude to life. If the theory of predestination be true, then when the Lord spake through Moses saying, I set before you this day, life and death, life if you obey and death if you disobey, He did not

really mean it. There is still another factor to reckon with: God's mood, during the time of our probation. Such actions could not befit a God of Divine Justice and fairness. A writer in the Greek Lexicon made the statement that God often is said to do the things that He allows to be done. With this approach, Romans 9 takes on an entirely different aspect. The Potter allows one lump of clay to be formed into a valuable vessel; another lump into a worthless vessel but He does not force their action, and this very procedure spells out God's goodness. He leaves us free moral agents to choose for ourselves. It is clear from the reading of Jeremiah 18 that the Prophet was familiar with and recognized the principle of free choice. He closes each proposition, in connection with the Potter doing His work on the wheels, with individual responsibility.

The Principle of Free Choice

Jeremiah was commanded to go to the potter's house and there observe the potter doing his work upon the turning wheels. Verses 3 and 4 read, "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it." Now the Lord inculcates the lesson in vs. 5, 6. "Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." As the clay is in the hand of the potter, so they were in the Lord's hand, but we should not overlook the fact that the decision, as to what He was to make of the clay, is determined by the nature of the clay itself—the human beings involved. Lumpy, unworkable clay could not be used to form a high grade vessel; nor can stubborn, rebellious, human beings, possessing hard and unrepentant hearts be used to make a vessel fit for the Master's use, and prepared unto every good work. Obviously, this very point is what the Prophet is making. Verses 7 and 8 read, "At what instant I shall speak concerning a nation, and, concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." The principle of free choice is strictly upheld in these verses. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." Now, verses 9 and 10 state the situation in reverse: "And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it, if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them."

A worthless lump of clay can become valuable by its own initiative, and, on the same principle, a valuable

lump of clay can become worthless by its own indolence.

Then verse 11 stresses the feature of free choice: "Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord; Behold, I frame evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good." The Lord pled with the men of Judah, even as He pleads with us today, to turn away from their evil way.

In the light of the foregoing let us quote again Romans 11: "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" All the clay in this workshop will not allow the Potter to mold it into the image of Christ. Much of it may be softened under a part of the process, but will remain hard in the rest. To become perfect in the finale we must allow the touch of the Almighty's hand working with us to soften and mold our disposition like that of Christ's. The Potter cannot mold hardened clay. If we harden or resist the molding process, we make ourselves dishonorable. Only as we allow the fire of Truth to soften in every ordeal, and become sensitive to the warmth of the Potter's hand working with us, shall we ever be made over into new creatures.

There is one aspect of the marred vessels that works to our advantage, or can bring consolation to us, in a way; but at the same time, it also issues a stern warning, or, as they say these days, it puts us on the spot. God has done much for us, so demands much of us. God foreknew that only a limited number of people would accept of and profit by His plan of salvation during the first phase of His saving efforts upon this earth. Over the ages, many were called but few were chosen. Had the proportion of workable clay been greater in the ages that are past and gone, that number may have been supplied before our day leaving no place for us. And we ourselves, may prove to be lumpy clay, hence fail to be made into a vessel to honor.

The danger that we, who are enlightened, may prove to be worthless material, is forcefully pointed up in Romans 11. In this chapter, Paul is warning them against overconfidence which could be engendered by their then favorable position with the Almighty. Paul had been admitting that in previous ages his brethren, according to the flesh, the Jewish nation, had held the advantage over the Gentiles. While God never respected persons—color, race, or ancestry made no difference to Him—yet, for some reason, there was more usable material to be found among the descendants of Abraham than among the Gentiles, earlier known as "heathen" nations.

In Romans 11, Paul seems to be making the point that Israel's falling from God's favor was not so much a case of their receiving their just dues, but rather that salvation might come to the Gentiles. God's basic plan of not respecting persons had not altered. Good material was still where you find it, and good material was God's most highly prized commodity. Verse 11 is the key to what Paul is saying, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." The spirit of competition created by the acceptance of the Gentiles should serve as a stimulant to Paul's brethren, according to the flesh. And as we read in vs. 12—14: "Now if the fall of them be the riches of the

world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation them which are my flesh, and might save some of them."

The thought of the discarded, marred vessels, making place for other vessels to be made in their stead, is continued as Paul carries his logic along by a simile of the olive tree, and its branches. Some branches were broken off, others grafted on. The branches grafted could likewise be broken off again if they did not bear the fruit of the tree. We read in verses 16—22: "For if the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

Paul was saying to the Romans, they as Gentiles, a branch wild by nature had been grafted in among the tame branches, but that was no assurance that they should remain a part of the tree unless they lived up to their high calling. God's goodness and His severity were both a part of His Divine jurisprudence, and either attribute would be exercised as should be the just dues of the branch itself.

The Cause of Blemish

Let us expand upon what we said earlier: we are the vessel, and we mar ourselves. Every sin or transgression of God's law forms a blot, a rough place on the surface of our vessel. Each time we get angry we produce an unsightly place on the surface of our vessel. If we see one fly into a rage we at once say he has made a fool of himself, he has lowered himself in the sight of his acquaintances and friends. But what of ourselves? Our own sin looks as bad to the Almighty as our brother's sin. The command is: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice" (Jas. 1:4; Eph. 4:31). And if we do not do this we are not a vessel of the Lord's choosing.

Pride produces a blemish on the vessel that never can be erased as long as the pride remains. The command is not to think higher of ourselves than we ought to think; as long as we do this our vessel is marred. The proud person looks at himself in the mirror and he sees a fine looking fellow. With it humbleness of mind goes to the four winds, producing a vessel wholly unfit for the Master's use. And pride presages disaster: "Pride goeth before destruction, and a haughty spirit before a fall." But God sees not as man seeth, a proud person never looks good to Him. "Yea, all of you be subject one to another, and be clothed with humility: for God resisteth

the proud, and giveth grace to the humble." (I Pet. 5:5).

Then there is stubbornness, that is an evil that mars the vessel, and makes us look hideous to God. King Saul started out quite well; when he emerged from his hide-out among the stuff the day of his coronation he seemed to be the right kind of material to make a vessel to honor, but he proved to be lumpy, unworkable clay. The Lord commanded him to fulfill a certain assignment. But it suited him to do it some other way than the way the Lord had commanded. His actions evoked the just condemnation of the Lord through Samuel the prophet: "Hath the Lord as great delight in burnt offerings and in sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king" (I Sam. 15:22, 23).

It was disobedience that caused Saul's vessel to be marred, and disobedience will mar our vessel, thus marking it for destruction.

God declared a long time ago that the marring of the vessels would be by the individual's conduct; and the 15th verse of Jeremiah 18 says, "Because my people hath forgotten me, and have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, in a way not cast up." The Lord has a high, lifted up plane for us to travel in through this short journey of life, and unless we get into this way and stay in it, there is no hope. And unless we look upon every divine commandment as from God and believe with our whole heart, we shall never reach that blessed home, we shall never be permitted to pass through the pearly gates into that golden-paved-street-city.

Malice, hatred, envy, selfishness, dishonesty, discord among brethren, all these types of human misbehavior are forbidden the Christian. They are sins that can and will mar the vessel being formed by the Master Potter.

Our Scripture lesson reads: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." He said this to illustrate why we are in the hands of the potter. He is forming these spiritual vessels of you and me as we submit ourselves to His use, and we are marred because we walk after the imaginations of our own hearts, are too stiffnecked, do not tremble at God's word in everything that He has said to us. There now is and always has been a faithful and unfaithful servant.

As we open the Book and begin to read of these vessels of clay we learn that they were marred in His hand while He was making them. We need not look out into the world of unbelievers for a fulfillment of this, for these are vessels that have accepted and started in the way of truth and then are marred. And why are they marred? Because they walked after the imagination of their own evil heart, and went backward and not forward.

Some Examples of Marred Vessels

Solomon was one vessel that became marred. He made a splendid start, but he could not stand prosperity. Worldly honor, fame, wealth, and the fair speeches of men, were more to him than righteousness, and he became lumpy, unworkable clay in the hands of the Potter. And he continued to harden in the process until by

the end of his life he had become an "old and foolish king" who would no longer be admonished.

Demas made a good start as assistant to Paul the great Christian missionary, but the love of the present world took possession of his heart and he forsook Paul and became worthless clay that the Potter could no longer use. And the outside world still holds an irresistible attraction for some who have solemnly vowed to part with it completely. Let us each look to ourselves.

Christ's message to the seven churches points up the tendency for the well-started vessel to become marred through indifference, evil associations, inaction, and the lack of endurance. The church at Ephesus had lost their first love. Jesus said, "You no longer love Me as you did at first."

The church at Smyrna was warned to be faithful unto death if they would merit the crown of life.

The church at Pergamos was doing well in many ways, but still He had somewhat against them. They had in their midst those who held the doctrine of Balaam, who taught Balak to place a stumblingblock before the children of Israel.

The church at Thyatira had a badly blemished vessel. They had suffered the presence and the laxity of that infamous feminine demagogue, Jezebel and were warned that they should be judged and rewarded accordingly if they did not repent and reform.

The church at Sardis had a name that they lived but were dead. They were smug, they were satisfied with themselves. They were content to do nothing about it, but try to live on their reputation. Let us each scrutinize our own behavior closely and see if this description fits us in any way. But there is one bright spot in the picture at Sardis. Some of the vessels the Potter was making on His turning wheel were taking shape for perfect vessels which should eternally endure. "Thou hast a few names, even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

The church at Philadelphia had an enviable record. They were surrounded by the world and worldlings yet they had not denied Christ's name, and were keeping themselves free from the evil. They knew the secret of being able to live in the world without becoming a part of it, and their record of goodness brought them a most gracious promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The Laodiceans were half-and-half. They were trying to be for God and the world at the same time. Hence the following was a true declaration of their condition: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." They were not doing anything so very evil, nor anything outstandingly good. They lacked the determination to carry through. They could see evil without being too concerned about it; but no first-rate vessel could be made from such poor quality clay.

Correction is needed to prevent marring of our vessel. We should be working for the benefit of each one concerned, that being remolded from our former imperfections we may become a vessel unto honor, sanctified and fit for the Master Potter's eternal use.

It's All In The Point Of View

A CHARACTER STUDY

On Main Street of the colorful village of Folkstown, ambles a little, old man in slouch hat and rumpled suit, a size or two too large. A dull morning in the old town, he peers with sudden interest beyond the General Store as an old acquaintance who he hasn't seen for many a month, heaves in sight. These two "town philosophers" are known to the villagers as "Squeakey Grumble," and "Gruff-but-Cheerful," as they habitually characterize the two aspects of human nature.

.

Gruff-but-Cheerful. [*peering ahead*] If my eyes don't deceive me that is Squeakey Grumble coming down the street. Haven't seen him in a long time. Must have been sick, but I don't dare ask him how he is, or he will spend the next hour telling me. . . Well, good morning, Squeakey, wonderful weather we've been having, eh? Crops ought to grow like everything, seems like.

Squeakey. [*disgustedly*] You call this wonderful weather? Can't see it—Rains all night, and washes away what little seed the birds don't get; and so hot during the day that the ground bakes. The only thing that grows in my garden is weeds; . . just can't seem to keep up with them.

Gruff-. Well, Squeakey, could be you are not exercising your hoe enough; of course the weeds will grow if you give them half a chance, but . . .

Squeakey. Well, if you had the rheumatiz like I got, guess they call it arthritis now, first in one leg, and then the other, and then in both at the same time—but say, Gruff, how did you come out in that accident you had last year? Heard you had quite a spell.

Gruff-. Well, I was pretty lucky. I lost a leg, but the insurance company fitted me with a wooden one that helps me get around pretty good. Of course it's pretty painful at times, the stump, I mean, but I got out of it pretty lucky.

Squeakey. How do you figure? I can't see much luck in having to tote a wooden leg around.

Gruff-. [*quickly*] Well, I could have lost both legs, and can you imagine me trying to get around on two wooden ones? But say, Squeakey, did you hear of my good fortune last week?

Squeakey. No, tell me about it, Gruff.

Gruff-. Well, you know that two-car garage I built a couple years ago, in back of the house? Well, some oily rags caught fire, spontaneous combustion, I guess, and the garage and two new cars went up in smoke.

Squeakey. Say, Gruff, are you losing your mind? Pray tell me what kind of good fortune that is!

Gruff-. Why, Squeakey, the firemen saved the house. Just a few scorched clapboards that a little paint will fix good as new. Could have been a lot worse, yes sir, a lot worse. . . By the way, how did you come out on that real estate deal you were working on last year, you know, the old Jackson place that was all run down?

Squeakey. Terrible! I was dealing with some of the biggest crooks in the city. What they couldn't find wrong with that house. . . needed painting, plumbing in a bad way, roof needed fixing, floors had to be jacked up, and I

don't know what all, according to them. I only cleared a thousand, and I figured on three at least. I tell you, Gruff, you can lose your eyeteeth in real estate, if not r-e-a-l careful.

Gruff-. [*chuckling*] Apparently you didn't lose yours, eh, Squeakey? Which reminds me: I must be going. Dropped my lower plate and broke a tooth. Got to have it put back. Wonderful how they can fix up us old codgers, eh, Squeakey?

Squeakey. Bah, wish you had mine. Never did fit. First tight, then loose, then something else. Bye, Gruff.

Gruff-. Guess it must all be in the point of view, Squeakey. Look for stars and you will never see the mud!

His Mistake

He longed to find the road to fame,
But not a highway bore that name,
He thought to glory there must be
A level path that he should see;
But every road to which he came
Possessed a terrifying name.

He never thought that fame might lurk
Along the dreary path called Work.
He never thought to go and see
What marked the road called Industry.

Because it seemed so rough and high,
He passed the road to Service by.
Yet had he taken either way,
He might have come to fame some day.

—Selected.

Don't stand at the cross-roads of inaction choking with the dust raised by those who are going somewhere.

An adjustable conscience is man's greatest curse. . .
What profit a man if the world he should win; if his soul should be lost in the quicksand of sin?

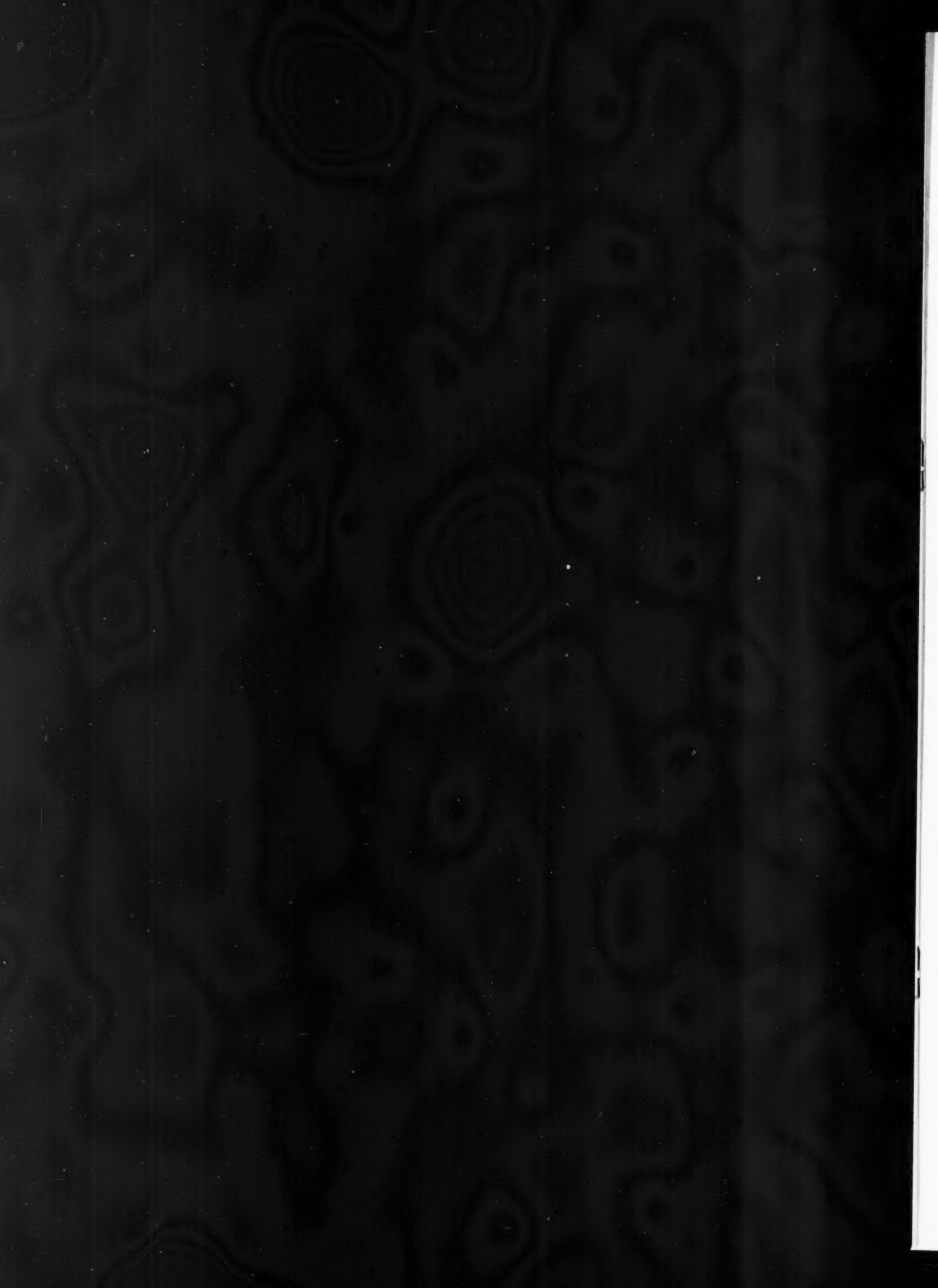
The set of the sail will decide the direction in which the ship will go. Even so, our hearts: if we have set our hearts to reach the everlasting joys of the Kingdom of God and are determined that nothing shall hinder us, surely we shall be made partakers of that everlasting inheritance which God has promised to all who love Him in all sincerity and singleness of mind and purpose.

If only we would visualize Him, standing by us, as it were, the more earnestly, surely we would more often say to ourselves and "what would the Master have done?" "What would God will me to do?" Surely we would have less failures and more victories for the way of life. . . .

Make use of time, if thou lovest eternity; know yesterday cannot be recalled; tomorrow cannot be assured; today only is thine; one today is worth two tomorrows.

V
4
C

1
6
5
6
XU



The Bridge Of Time

WE NEED SAY but little about the state of affairs in this wicked world, except to observe how it fulfills the Divine prophecies. We know how crime and every evil is increasing: political crimes, social crimes, moral crimes. We cannot scan a newspaper without seeing accounts of the bitter strife between capital and labor; we cannot walk the street without being shocked by the lawless and brazen attitude of the world, especially the young, the citizenry of tomorrow. The confusion of nations is the greatest ever known; the political heavens are shaking; our social order is crumbling. The ground under our feet seems to be caving for lack of support as our world sinks about us.

A pessimistic picture? Perhaps, but undeniable. But to those who are instructed, it is only the darkness before the dawn and only they can turn with relief from the depressing scene and rest their thoughts upon the beautiful word of promise that flows like a deep and peaceful river through the dark and noisome jungle that is modern civilization.

The perfect plan of God, which includes our own day and age, might be likened to a vast bridge with its many spans reaching over all time. Backward we might follow it from pier to pier, back—back—two thousand years, three thousand, four, five, six thousand years—a long time to us—from which point our failing vision can scarcely follow those great arches which reach over millions of years at a sweep. However, with the application of a little “eyesalve” of the thoughts of God, we can see that its outline as it looms through the mists of time is straight and true, the workmanship of an omnipotent and purposeful Creator.

The details of those vast, bygone expanses are not important to creatures of our limited capacity, and the Lord has wisely told us that they are “secret things” (Deut. 29:29). But in the things which are revealed, the things which we can grasp, are many lessons and much convincing evidence which “belong unto us . . . that we may do all the words of this law.”

The first contact of our race with the Plan was, of course, in Adam, the first man to whom God saw fit to reveal His offer of probation and future rewards; and in righteous Abel is found the first finished stone in the visible portion of the structure. From this point forward the “bridge” is more clearly seen and its magnitude grows, while all else that has gone before and all that is contemporary with it sinks into insignificance.

The prehistoric stages through which our sphere has come are of little consequence, now that they are past. The geographical and geological changes do not matter. The myriad forms of life, large and small, simple or complex, which have come and gone and come again, are unimportant details in the slow, skillful preparatory build-up. So, too, are the primitive forms of human life, from something just above the beast level up through the evolutionary stages of family group and tribal organization, the forgotten hordes of nomads, cave dwellers, savages and barbarians, who lived their little moment on earth . . . and died.

In Abel’s day, as we have said, the great plan of God

began to bear fruit, for the time had come when an occasional and rare bit of human material could be found and developed and educated, under circumstances properly controlled, to a level far above the surrounding masses. Man had risen to the point where a few were capable of comprehending and maintaining moral principles which justified a continuation of their existence.

The Lord commenced His dealings with men with the most stupendous offer of all time: the promise of an eternal life to those who would comply with the conditions, “keep my commandments and live.” The offer was at first made to a select race, in which was to be found the best material for His purpose, and on them was lavished all the attention of Divine administration. This selectivity implies no partiality on the part of the Almighty, for in all ages the door has been open to all who would obey the rules, regardless of race, color or nationality; it was simply a matter of taking His men where He found them. His goodness was not lessened because He did not labor with the uncivilized hordes who would only have despised His discipline. They also lived, enjoying the pleasures of a free existence . . . and died.

The Divine Plan reaches forward, bridging over the vast sea of humanity, with its girders resting on a few outstanding characters. Down through the patriarchs and prophets it runs, spanning over dark periods of apostasy, finding solid support in the revival of the faith among His chosen. Span after span it advances, attaining a climax, a golden pivot, in the most illustrious and magnificent character of all time. The whole plan of probation was personified in Jesus Christ and His teachings.

Immediately following is the age of the apostles, the most productive period of which we have a record. The Holy Spirit power to perform miracles was a great aid in convincing and turning the minds of men to higher aspirations and better living. This vein of good material, however, was soon exhausted, and with the loss of the Holy Spirit power, the supports dwindled and thinned, and vanished with the last witness for Truth who was the last foundation before the “falling away” foretold by Paul (II Thess. 2:3) came to pass and the night of darkness fell at the beginning of the Seventh Century.

One notable characteristic of this “bridge” is that, regardless of how many or how few are its “supports” or human adherents, it remains the same, unchangeable, unshakable, able to sustain itself, ever leading and pointing to a goal—that “far-off, divine event to which the whole creation moves.” The plan of God will be realized. This quality was shown in the next span, for in one grand and mighty arch it vaults the dark space of 1260 years, when no one recognized it in its true form, to alight safely and securely on the foundation prepared for it, the reconstruction of divine Truth by the first witness of our age.

This is where we come into the picture. This sturdy pier was built just for us. This is our opportunity—this short but golden span which bridges the chasm of these chaotic times to reach the mighty abutment on the farther shore, the coming of the Lord and His Kingdom. It is ours to mount this bridge in haste and run with

speed in its narrow but well-lighted roadway, to the very end.

Remember, this is an international boundary bridge, leading in its last span from a dark old world to a bright new one. At the gate stands the Inspector. Are our entrance papers in order? The examination will be strict. Only the overcomers, those who do His commandments (Rev. 22: 14), shall pass through the gates into that eternal City. One sin unrecognized, unrepented and unforsaken, will bar the way and consign us to the dreadful "outside" where our associates will be "dogs, sorcerers, whoremongers, murderers, idolators, and whatsoever loveth and maketh a lie."

There is no such thing as retracing our steps; traffic on "The Bridge of Time" moves in one direction only, for better or for worse. Time cannot be turned back. The prize is too great to miss. Let us now strain every nerve to secure the pass which will mean our salvation, to have our motives and actions purified, our tastes and habits changed, so we will be fit to associate with the angels of God, fit to live with ourselves through eternity.

"The Whyfore"

WE CAN WELL afford, in view of a long sweet rest, of a gladsome home, of a life without end, of joy supernal, and fathomless comfort to last on and on, not only three score and ten years, but thousands of years; yes, it would seem as though we could well afford to give up the things of this world, and serve the Lord with all our mind, might and strength. If I knew enough to supply the wastes in my organization, I would live right on! By and by, we shall know, and then we can live for tens of thousands, yes, billions of years—enjoy life to *endless eternity*. We shall know all the laws of nature then.



When purple twilight gathers,
And friendly stars appear,
When the day's tasks all are ended,
And the quiet time is here;

I sit and think and listen,
For it may be Christ will come;
And perhaps 'twill be at twilight
When the day's tasks all are done.

So I'm working, watching, praying,
As the hours swiftly glide,
For it may be noon or evening
When He comes to claim His Bride.

And I want my work all finished,
And the trials overcome;
Then I'll greet my Lord with gladness
In the day that He shall come.

—Sel. and alt.

The Value Of A Smile

It costs nothing, but creates much.

It enriches those who receive it, without impoverishing those who give.

It happens in a flash, and the memory sometimes lasts forever.

It is rest to the weary, daylight to the discouraged, sunshine to the sad, and nature's best antidote for trouble.

It cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anyone till it is given away.

And if, in the hurry and rush of city life, you meet someone who is too weary to give you a smile—leave one of yours.



The less you think and speak of what you do not like, the more you will have of what you do like.

Magnify the good; emphasize that which has worth; and talk only of those things that should live and grow.

When you have something good to say, say it. When you have something ill to say, say something else.

Masters of destiny are we,

Shaping our lives by each thought:

Kings and slaves, as well, are free

To mold their lives as the Master taught.

Pride and ambition the scepter sway,

And humility governs the slaves;

Thoughts that are kind in the mind each day

Shape our lives and make us brave.

Mortal existence is but a sad dream,

From which all wake at last,

For things are not as they oft to us seem;

Scenes in the drama of life shifting fast.

Could we but know the power of art!

The role God intends us to act each day—

In life's busy mart we should act but one part

On the world's stage, in Life's Great Play.

Truth, like a sentinel, at the door of thought,

Should guard the minds and lives of men;

"We reap as we sow," the Great Master taught,

And are masters of human destiny then

When love, like an eagle, its pinions spreads wide

And dives deep into the hearts of men;

Mortal man's "Double act" no longer can hide,

For 'twill waken the dreamer then.

The word "work" presupposes action. The Bible has many references to good works being necessary to Salvation. Knowledge is also necessary to Salvation.

Life--And Living

LIKE AN incomplete, half-spoken meditation, is the course of our swiftly passing years. We form many plans that are never fulfilled. We think and talk of a thousand things that might be done, and that we would like to do, but which we never accomplish. At times our ambitions break forth in fervid effort, and then subside into discouragement or repose. And so we are swept along insensibly over a pathway of hill and plain, under sunlight and cloud, and at every pause for reflection we are impressed with the incompleteness and the frailty of this our mortal life. As the fancies of thought sometimes flit before the mind without staying to make a definite impression, so our years glide away, and we wake from a trance, so to speak, and wonder where they have gone.

The inspired writer sets before us the frailty of our mortal state, and informs us that a thousand years, as man counts time, is but a watch in the night compared with the life of Him whose days are from everlasting, and whose habitation is eternity.

Man frets and wearies himself day by day to get his work done. He talks much and proudly of the high trust which he holds and of the heavy burdens which he bears. He labors hard to impress others with the importance of his opinions, his influence, his work. But suddenly and without warning the grim reaper takes hold of him, and he steps out of this life, and the world scarcely knows that he has gone. It is a very small space in history that any one individual can claim for his own. Although some seem to be the master of destiny, with the world hanging on their will, such glory is of little value to them, for they are soon gone and the world goes on without them.

When we come to consider these facts and see the utter uselessness of laboring for the present, we are constrained to ask: Is this all that God can give? Must we be satisfied to eat and drink and just exist for a short span of years, and then perish like animals?

No, this life is not all that God can give. He is capable of prolonging our days upon the earth through eternity, and has promised to do just that for us frail mortals if we only consider such a boon as this worth enough to go to work and fit ourselves to obtain it. This whole earthly life, after the way of truth is revealed to us, is one grand opportunity to win an eternal life of happiness in the Kingdom of God.

Thank God we have such a hope as this, a blessed hope that the world knows nothing of! But in order for that hope ever to be realized we must now conquer one individual, and that one individual is none other than self. To resist temptation in all its forms as did our great Example, and learn to rule ourselves as He did, will be the only way we can ever have the hope of an eternal existence fulfilled in us. This work is one of vital importance to us, and we should lose no time in bringing to a climax this task which we have begun. We should never for a moment deem the task too great, or the burden too heavy.

The process of gaining the great victory over self is not as complicated as we sometimes try to make it, but it does require protracted effort, study and experience. It calls for clear, prompt, decisive will. At no time did

we ever hear of Jesus making a compromise with the tempter. His first, last, and only answer was to say, "It is written"; to draw from the divine Word a firm and fearless "No."

We have the record of many who have come to an undesirable end just for the want of will to say "No." Let us not follow their example, but learn to say *no* to the tempter, and *yes* in reply to the loving voice that calls "Follow Me."

The tempter always comes with the promise of good. The wrong is left disguised in the mode of securing the desired gratification. Jesus prevailed over the power of darkness, not simply by professing indifference to pain or pleasure, but by refusing to seek relief from suffering in any way contrary to the will of God. So we can rest assured of this one thing, if ever we enjoy the wonders of eternity, we shall have to make up our minds to suffer rather than sin. If ever we possess anything of lasting qualities, we shall have to be toilers, combatants, conquerors. We can come out of bondage to the dark dominion of evil only by enlisting in the Lord's army and fighting our way to the realm of light and liberty. Every temptation met and overcome makes it easier to gain a second victory. Every fetter of evil habit broken makes it easier to come forth into the glorious liberty of the sons of God.

It does us all good to bear responsibility. God gives us all noble work to do, and helps us to do it well, and especially so if we try to help one another. It is hard for us to realize just how much we promise when we say that we will serve our God with all our mind, might and strength. But the work is so good and promises such rich returns if carried through to the end, that we cannot commit ourselves to it too strongly.

It is by the expenditure of strength that we grow strong. If we shun all responsibility till we become able to meet it without taxing our strength, if we refrain from all effort till we are sure of success at the first try, we shall never make any progress toward our salvation, and our reasoning will be equal to that of the man who resolved never to trust himself in the water till he had first learned to swim. Yes, it is by trying that the weak grow strong. It is from failure that wise men learn the secret of success. The young pupil must play his tune many times imperfectly to be able in the end to play without fault. We should never forget that the skill acquired by repeated attempts is better than the caution that will not try for fear of mistakes.

God is not looking for individuals who never made a mistake or who have never fallen, but He does want those who, after they have fallen, have the courage to arise to their feet and press the harder toward the goal. There is nothing to be gained by lying flat on our back and crying "I can't." "I can" has done every great work, and won every bright crown. "I can't" has never done anything worth doing, nor ever deserved anything but defeat and dishonor.

* * * * *

Conceit may puff a man up, but never prop him up.

Meditations

On the Word

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3: 16, 17).

As will be noted by the reading in our common version the word "is" is supplied. Omitting this word the text would read, "All scripture given by inspiration of God is profitable for doctrine," etc. Most certainly every part of Scripture revealing knowledge beyond the power of man to reveal, required the inspiration of the Almighty. That part of the Scripture reporting current events, or recording the well-known history of past events, would require no inspiration; but to predict the future, and prescribe a code of moral ethics so radical and far-reaching as to completely reverse the trend of human nature and make men and women over into new creatures, God's inspiration would most certainly be needed. Paul's words to Timothy clearly convey this thought: "All scripture . . . given by inspiration of God . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The first essential here mentioned is "doctrine." Before one could apply the science of numbers he would have to have knowledge of arithmetic; before he could engage in one of the professions, he must first acquire a knowledge of the "doctrine" or fundamental principles of that profession. The same principles apply to the religion of the Bible. We read, "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4: 7); "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13); also, "His divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (II Pet. 1: 3).

Many professedly religious people do not know what they believe, and even less as to why they believe it. If asked to give an intelligent reason for the hope that is in them, they would be at a loss to find an answer. It appears to them that a knowledge of the doctrine is not necessary; so long as they believe there is a God, and that His Son Jesus Christ once lived upon earth, and—as they erroneously believe—that He died on Calvary to atone for their misdeeds, they are all right.

But the religion of the Bible is as provable as any exact science, and it projects no theories which do not have foundation in fact, or which do not agree with every other fundamental teaching which it contains. It was a conviction like this that moved the logically-minded Paul to state, "Prove all things, hold fast that which is good" (I Thess. 5: 21). He knew in whom he believed, he also knew what he believed, and was convinced that his hope was such that it could be clearly defended and proved. The apostle Peter also recognized the Christian's need of a definite doctrine, a definable system of belief, when he

said (I Pet. 3: 15), "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." This belief which we accept can not be just any doctrine or faith that happens to appeal to us, for we are told in Eph. 4: 5 there is but "one Lord, one faith." In Jude, verse 3, we are fervently exhorted to "earnestly contend" for this one faith, which was "once delivered unto the saints."

This doctrine or faith once delivered to the saints differs widely from the accepted beliefs of today. For example, the hope of a life after death usually centers around the theory of inherent immortality, and continuance of life immediately after death, while the Scriptural hope rests on the belief in the resurrection of the body at the second advent of Christ; this mortal, dying body to be changed and made equal to the angels, and placed beyond the reach of death. The religious-minded man of today looks up toward Heaven feeling it is to be his future abode, while Jesus said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5: 5). Again in Rev. 5: 10 we are informed of the song the redeemed will sing, "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth."

As before mentioned, the popular belief is that if we accept Jesus as our personal Saviour, He will justify and save us without our doing anything on our part to merit that favor, while the Bible doctrine is that we must "work out our own salvation with fear and trembling" (Phil. 2: 12); and purify ourselves even as He is pure (I John 3: 3). Jesus' life of sacrifice and His death on the Roman cross could in no way improve our standing with God only as we take Him as our pattern, and follow in His footsteps. And this logical approach to the question agrees perfectly with the words of Peter, (I Pet. 2: 21): "Because Christ also suffered for us, leaving us an example, that ye should follow in his steps." And this "doctrine" of the Bible transmitted to us through the inspiration of the Almighty repeatedly declares that good works are necessary to salvation.

The highest goal in every Christian's life should be salvation; that is what he is working for. Nothing less than this could impel him to give up what seems right to him and accept a code of laws entirely foreign to his nature. But this salvation is not his the moment he enters the race. He must first acquaint himself with the rules of the race, then he must actually run the race, covering every inch of the ground separating him from the goal, then Christ, the righteous Judge, will bring the reward and bestow it upon every successful runner (II Tim. 4: 8).

Now we can see the need for the "reproof," "correction," and "instruction in righteousness." None of us are naturally good, nor can we see, recognize or correct our own failures without help.

The Prophet Jeremiah was familiar with God's plan for character building, and was so confident no one could accomplish it by himself without help, that he cried, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." And then to show he did not exclude himself from the formula he prescribed for the purification of others, he adds: "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing" (Jer. 10: 23, 24). And this should be the plea of each one of us. These lofty principles, accepted and applied, will make us perfect men of God, "thoroughly furnished unto all good works."

Questions and Answers



Why did Jesus say, "I came not to call the righteous, but sinners, to repentance" (Mark 2: 17)?

Literally speaking, the righteous would not need to be called to repentance, for they would have nothing to repent of. The term repentance is defined as "a turning with sorrow from a past sinful course of action." A righteous man would not be guilty of a sinful course of action—else he would not be a righteous man—hence would have nothing to repent of.

Jesus taught absolute honesty. A man subscribing to this demand would not have to repent from dishonesty, for he would not be dishonest. Jesus taught consideration for others: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12). If one always observed the Golden Rule he would have nothing on that score to repent of. And the same holds true of every transgression common to mortal man.

In the narrative in Mark 2, the Pharisees, who were masters of hypocrisy, said to Jesus' disciples: "How is it that he eateth with publicans and sinners?" When Jesus heard it, He said: "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners, to repentance." To some students of Scripture Jesus' words, used in the connection they were used in, seem to indicate that He preferred the sinner above the righteous. However this position seems inappropriate to a Son whose Father is "a God of knowledge," by whom "actions are weighed" (I Sam. 2: 3). Could Jesus have meant this?

The sentence, They that are whole have no need of the physician, seems to inject another thought, *self-righteousness*. In the Parable of the two men who went up into the temple to pray, the Pharisee was thankful that he was not as other men, and he proceeded to enumerate all his good qualities. He was self-righteous. The publican knew he was not what he should be, therefore asked God to be merciful to him a sinner, and he went to his house more justified than the other. If one does not know that he is sick, how will he know he needs a physician?

The word "righteous" is used in different ways in the Bible. There are men who are righteous in their own eyes, and men who become righteous by obedience to God's law. Jesus did not come to call those who are self-righteous to repentance, but to call those who realize that they are sinners before God.

In Rom. 10: 2, 3, Paul speaks of a class who were self-righteous. He says: "I bear them record, that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." We might have zeal, as may any ignorant fanatic, and pray loud and long, but if ignorant of God's righteousness—of God's standard of right and wrong—our zeal would not avail to our salvation. We might think that we had to do penance: walk on nails, or sit on the top of a rock without food until we became emaciated, as some of the fanatics of the Dark Ages did, but that is not God's righteousness, and would avail nothing. He never commanded any such course of action. To become righteous in God's sight we must walk as He commands, must walk as Zacharias and Elizabeth walked: "They were both right-

eous before God, walking in all the commandments and ordinances of the Lord, blameless" (Luke 1: 6).

We read in Prov. 30: 12 of a "generation that are pure in their own eyes, and yet is not washed from their filthiness." Jesus did not come to save such. Referring again to the narrative of Jesus' meal with the publicans and sinners, we read in Luke's gospel: "As Jesus went forth he saw a publican, named Levi, and he said unto him: 'Follow me.' And Levi left all and followed him. Then Levi invited Jesus and many publicans to his house. This made the scribes and Pharisees angry, and, ever ready to find fault, they said: 'Why do ye eat and drink with publicans and sinners?' And Jesus answering said: 'I came not to call the righteous, but sinners to repentance.'" (Luke 5: 27, 30—32). Jesus came to call such as Levi, who when He summoned him, was ready to obey. This text is plainly qualified in Luke 18: 9: "Then he spake this parable unto certain which trusted in themselves that they were righteous and despised others." Jesus came to reform those who trusted in themselves, if they would be reformed, but He never intended to save them until they had reformed.

"Sin is the transgression of the law" (I John 3: 4), and every man is a sinner until he learns the law and keeps it. Jesus came to save people who realize they are filthy, defiled by sin; not because they killed a man, or robbed a bank, but because of the pride, impatience, anger, envy, jealousy, hatred, self-justification, deceit, evil thoughts, etc., that have defiled the mind (Mark 7: 21—23).

There is a text in Eccl. 7: 20, which often has been wrongly quoted in an attempt to prove that we cannot become just by keeping God's commandments. It reads as follows: "For there is not a just man upon earth, that doeth good, and sinneth not." The 15th verse of the same chapter qualifies it: "All things have I seen in the days of my vanity; there is a just man that perisheth in his righteousness." A man that perisheth in *his righteousness*. He is the man who is clean in his own eyes, he does what seems right in his own sight, and not what is right in the eyes of the Almighty. Such a man can never become just or righteous before God.

These testimonies also explain the words of Jesus in Luke 15: 7. As in the former case, "The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Then Jesus spake a parable unto them, and said: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." What kind of *just persons* are of no account in God's sight? Those who are just in their own eyes, like those Pharisees and scribes to whom Jesus referred, who thought they had no need of repentance—they were already righteous and just.

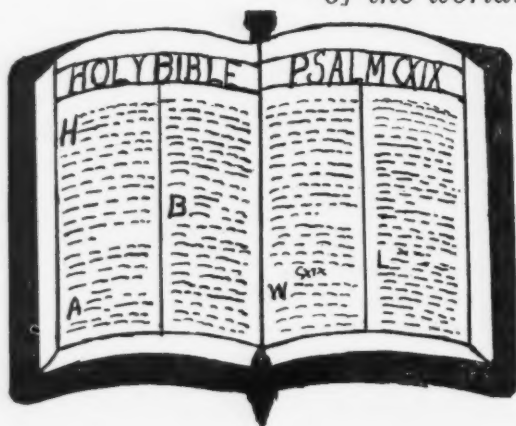
Often at revival meetings there seems to be more rejoicing over one vile sinner who professed he was saved without any good works, than over many in the congregation who had been trying to live the good life; but it was only a delusion, and Jesus never meant to teach such a doctrine. Can we not imagine that there was joy in heaven over one sinner, like Paul, who turned from all evil; and no joy over the ninety and nine who, as Jesus said, say "Lord, Lord, and do not the things which I say" (Luke 6: 46)?

THE BIBLE

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying; and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach; while guilt, despair, and death vanish at the touch of its holy inspiration. There is something in the spirit and diction of the Bible which is found peculiarly adapted to arrest the attention of the plainest and most uncultivated minds. The simple structure of its sentences, combined with a lofty spirit of poetry—its familiar allusions to the scenes of nature and the transactions of common life—the delightful intermixture of narration with the doctrinal and preceptive parts—and the profusion of miraculous facts, which convert it into a sort of enchanted ground—its constant advertence to the Deity, whose perfections it renders almost visible and palpable—unite in bestowing upon it an interest which attaches to no other performance, and which, after assiduous and repeated perusal, invests it with much of the charm of novelty; like the great orb of day at which we are wont to gaze with unabated astonishment from infancy to old age. What other book besides the Bible could be heard in public assemblies from year to year, with an attention that never tires, and an interest that never cloy? With few exceptions, let a portion of the sacred Volume be recited in a mixed multitude, and though it has been heard a thousand times, a universal stillness ensues, every eye is fixed, and every ear is awake and attentive. Select, if you can, any other composition, and let it be rendered equally familiar to the mind, and see whether it will produce this effect.

How often might a man, after he had jumbled a set of letters in a bag, fling them out upon the ground before they would fall into an exact poem, yea, or so much as make a good discourse in prose! And may not a little book be as easily made by chance, as this great volume of the world? How long might a man be in sprinkling colors upon a canvas with a careless hand before they could happen to make the exact picture of a man! And is a man easier made than this picture? How long might twenty thousand blind men, which should be sent out from the several remote parts of England, wander up and down before they would all meet upon Salisbury Plains, and fall into rank and file in the exact order of an army! and yet this is much more easy to be imagined, than how the innumerable blind parts of matter should rendezvous themselves into a world.

—Selected.



V
Z
e

1
6
B
C
C
XU